THE 1623 11650.bb.33

PARENTS

Best Token

TO THEIR

CHILDREN.

CONTAINING

Moral Precepts to Guide a Child to Live Happily and Dye Blessedly; Also, A Catechism, with the Belief and X Commandments: Prayers for Morning and Evening: Prayers for People at the point of Death; and a Prayer for a Child to use before he goes to School. *Here are also* Graces to be said before and after Meat: *Together with above* Fifty Weighty Questions and Answers, Collected out of the *HOLY BIBLE*, very Necessary for Children to Learn.

To which are added,

Four Examples of God's heavy Judgments. I. *Example*, Of a Soldier in *Salisbury*, who in his Carousing drank a Health to the Devil, and the Amazing Judgment that immediately fell upon him for so doing. The II*d Ex.* Of a Woman who us'd to Curse and Swear, and had given her self to the Devil, and the Judgment that fell on her afterwards. III. *Ex.* Of a wicked and unnatural Wretch, who provided a Hog-trough for his poor aged Father, and by what means he threw it away. IV. *Ex.* Of a vicious young man, who kill'd his Father and Mother, and how wonderfully he was Betray'd.

And for the Help of such as cannot read,

Here are Alphabets of several sorts of Letters; Or, The ABC's commonly call'd *The Criss-Cross-row*, set down in all the different Characters that are to be met with in Books, with the *Vowels, Consonants, Diphtongs, double and treble Letters, with easy Syllables for them that cannot read*, in a very plain way. *With Directions* how to write true *English*; where to place, & how to keep Stops, & where to use Great Letters: how to make a Receipt in full or in part; And the Contractions us'd in Writing are explain'd, &c.

The Third Edition.

IPSWICH, Printed and Sold by *Fra. Burges.* Price *One Penny.*

To all Persons of what Quality soever.

IF Parents would their Children train in the right way from what is vain,
'Tis fit they should provide betimes good Books, instead of frothy Rhimes,
For them to read and learn by heart, when young, that so they mayn't depart
From the right way, but always run in Virtue's ways till they have done.
And for their good this Book is sent, fill'd with examples to content:
Wherein God's Judgments are set forth, on sinners whilst they live on earth
His mercy's likewise shown to those who have the blest Messiah chose.
Therefore exhort your children so, that (dying) they to Heaven may go.
So sure as there's a God, so sure, a Heav'n there is and Hell impure
O my just God, refine my Soul, Heav'n be thine without controul.

The Best Token for Children.

ATtend with Diligence to my Words, and engrave them in your hearts, they will kindle in you an Holy fire, and preserve you from Ignorance and Folly; and which will render you a Joy to your Father, and Comfort to your Mother.

1. Lye not, 'tis a base, ungrateful and scandalous Sin, having a particular misfortune not to be believ'd in Truth. Let then your heart be true to God, your mouth to your Heart, & Actions to them both. Cowards, and those that fear the Rod tell Lyes, the *valiant soul scorns the Notion.*

2. Fly Idleness, the foundation of humane Miseries, and the Devil's bait to entice you to Sin. An idle Person contradicts the order of his Creation, and renders himself inferior to the meanest insect. He that considers the Work of his Salvation, hath little cause to sleep away his time, or spending it in Dressing, Courting, Complementing, or unnecessary Visits. If these take up the day, the Sun will cry against you: his light was created for other purposes.

3. When you undertake any thing (within your power) be sure to do it. Constancy overcomes the greatest difficulty, and perseverance seldom fails of a prosperous effect.

A B C D E F G H I K L M N O P Q
R S T U W X Y Z.

a b c d e f g h i j k l m n o p q
r ſ s t u v w x y z.

A B C D E F G H I J K L M N O P Q
R S T U V W X Y Z.

a b c d e f g h i j k l m n o p q r ſ s t u v w x y z.

The Vowels, a e i o u.

The Conſonants, b c d f g h j k l m n p q r ſ s t v w x y z

Double & Treble Letters, ct ff fi fl ffi ffl ſh ſt ſſ ſſi ſſl

Eaſy Syllables for young Learners.

ad	ed	id	od	ud		ba	be	bi	bo	bu	by
ac	ec	ic	oc	uc		ca	ce	ci	co	cu	cy
ad	ed	id	od	ud		da	de	di	do	du	dy
af	ef	if	of	uf		fa	fe	fi	fo	fu	fy
ag	eg	ig	og	ug		ga	ge	gi	go	gu	gy
ak	ek	ik	ok	uk		ka	ke	ki	ko	ku	ky
al	el	il	ol	ul		la	le	li	lo	lu	ly
am	em	im	om	um		ma	me	mi	mo	mu	my
an	en	in	on	un		na	ne	ni	no	nu	ny
ap	ep	ip	op	up		pa	pe	pi	po	pu	py
ar	er	ir	or	ur		ra	re	ri	ro	ru	ry
as	es	is	os	us		ſa	ſe	ſi	ſo	ſu	ſy
at	et	it	ot	ut		ta	te	ti	to	tu	ty
ax	ex	ix	ox	ux		va	ve	vi	vo	vu	vy

Conſonants without Vowels make no ſound at all.

For Example.

In gld, blſs, ſng, plck. but if you add a Vowel to each of them, then they make by adding *a* to the firſt *glad*, *e* to the ſecond *bleſs*, *i* to the third *ſing*, *o* to the fourth *lord*, *u* to the fifth *pluck*.

Of proper and Improper Dipthongs.

The *proper* Dipthongs are eight, ai, ei, oi, au, eu, ou, ee, oo. The *improper* Dipthongs are ſix, ay, ey, oy, aw, ew, ow, They differ not much in ſound, but differ very much in Writing; for the *proper* Dipthongs are to be uſed in the beginning and middle; as in *oiſter*, *fair*, *air*, *either*; but when you have the ſame ſound in the ending of a word, you muſt write *ay*, *ey*, *oy*, as *may*, *pray*, *joy*.

An j Conſonant hath always a Vowel following it, as in *disjoin*, *James*, *Jeremiah*, *Joſeph*, *Judeth*, *joy*, *judge*, *jury*, *injurious*, &c.

An i Vowel hath commonly a Conſonant following it, as in *ſtir*, *quit*, *rid*, *bid*, &c.

v Conſonant hath always a Vowel following it, as in *vary*, *vain*, *vengeance*, *vice*, *vine*, *voice*, *vulture*, &c. The upper teeth touches the under lip when the v conſonant is ſounded in any word or ſyllable. *Note further*, An i and u vowel never begin a word or ſyllallable with another Vowel following; *on the other ſide*, an j and v conſonant have always a Vowel joining them.

In *have*, *crave*, *outbrave*, *ſave*, there is always an *e* added at the end; but when *ing* is added, the *e* is left out, and they are to be ſpelt thus, *having*, *craving*, *outbraving*, *ſaving*, and the like of other words ending in *ing*.

When a word of one ſyllable ends with an *l*, the word is ſpelt with a double *ll*, as in *all*, *bell*, *fell*, *full*, *kill*, *Pill* *ſtill*, *will*, &c. except in theſe words, *nail*, *bowl*, *crowl*, *churl*, *coal*, *cool*, *curl*, *dull*, *foil*, *foal*, *ſool*, *ſowl*, *frail*, *hull*, *heal*, *heel*, *howl*, *hurl*, *kneel*, *nail*, *owl*, *oyl*, *pearl*, *quail*, *rail*, *ſail*, *ſcrowl*, *ſeal*, *ſnail*, *ſoul*, *ſoil*, *ſteel*, *ſtool*, *tail*, *toil*, *tool*, *vail*, *veal*, *wail*, *wheel*, *pull*, *wool*, *zeal*. But if the word ending in *l* hath more

more than one syllable, it is always written with a single 1 for instance, *angel, sulfil, deceitful, general, immortal, powerfu* cum multis aliis.

Lastly, A *y* at the end of a word is always put instead of an *i*, as for example, *boy, clay, apply, astray, barley, feignedly*, &c. and not *boi, clai, appli, astrai*, &c.

Of Points, or Stops.

SInce Points, Stops, or Notes are of great use, I thought good to give an account of them in brief, and they are these:

A Comma	(,)
Semicolon	(;)
Colon	(:)
A Full-point	(.)
A note of admiration	(!)
A note of interrogation	(?)
A Parenthesis	( )
A Hyphen	(-)
Obelisk	(†)
Asterism	(*)

1. A *Comma* is a note of convenint silence, or rather a breathing time to that which Succeeds, marked thus —,

2. A *Semicolon* is a pause somewhat longer than a *Comma*, & thus noted —;

3. A *Colon* is a middle distinction between a *Comma* and a *Full Stop* in the middle of a sentence, markd thus :

4. A *Full-point* or *Period* is to put at the end of a compleat sentence, mark'd thus.

5. A note of *Exclamation* or *Admiration* is thus noted !

6. A note of Interrogation thus —?

7. A *Parenthesis* is shutting a sentence between two half Moons, which notwithstanding, the Discourse remains intire, and is noted thus —( )

8. A *Hyphen* marked thus - is a note of Connexion, as some-times, House-keeping.

9. Obelisk noted thus †, always refers to from the matter in the Margin.

10. *Asterism* thus marked *, when any part of a Sentence is lost or wanting.

Of Great Letters or Capitals.

GReat Letters are put at the beginning of a Discourse, at the beginning of a Paragraph, after a period or *Full-point*; the proper names of men and women, the names of Cities, Towns, &c. must all begin with great Letters.

In our *English* Writing there are many *Abbreviations*, that we make use of, which we borrow from the *Latin*, as *e. gr.* (*exempli gratia*) for example; and over our Accompts we commonly write

l.	*s.*	*d.*	*q.*
2	4	6	2

which is as much as (*libri, solidi, denarii, quadrantes*) Pounds, Shillings, Pence, Farthings; so that the sum is two pounds, four shillings, six pence, two farthings; so also we write *viz.* (*videlicet*) to wit, (*or*) that is to say; *p.* a page, §. section; *v.* see, *i.e.* that is, *MS.* Manuscript, or a written copy; *M.A.* Master of Arts; *B.D.* Batchelor of Divinity; *D.D.* Doctor of Divinity; *Qu.* question; *Obj.* objection. There are also other *Contractions* of *English* words which we often meet with; as *Admr.* Administrators, *agt.* against, *Bp.* Bishop, *Comrs.* Commissioners, *Dr.* Doctor, *Esq*; Esquire, *Ld.* Lord, *Lp.* Lordship, *Lr.* Letter, *Md.* Memorandum, *Mr.* Master, *Mrs.* Mistress, *Sr.* Sir, *St.* Saint, *yn.* then, *yt.* that, *ye.* the, *wn.* when, *wp.* worship, *wll.* worshipful, *yr.* your, *7ber.* September, *8ber*, October, *9ber*, November, *10ber*, December, *Jan.* January, *Feb.* February, *Ap.* April, *Aug.* August, *A.* Answer, *R.* Reason, *V.* Use, *Doct.* Doctrine, *&* and, *&c.* and so forth, *Coll.* Colonel, *Capt.* Captain, *Lieut.* Lieutenant, *Norw.* Norwich, *Norf.* Norfolk.

A Receipt for Rent.

RE*ceived* Aug. 3. 1682. *of* Richard Tomkins *the sum of seven pounds ten shillings in full for a Quarters Rent for his house, due at Midsummer last past. I say Received*

l.	*s.*	*d.*
7	10	0

per me *Tho. Willing.*

A Recept in Full.

RE*ceived Aug.* 4. 1682. *of Mr.* John Swift *six pounds four shillings in Money and Goods, which is in full of all Acts whatsoever from the said John Swift to this day. I say, Received in Full,* *per me* John Hatt.

A Catechism to be Learn'd by Children.

Parent. WHat is thy Name? *Child.* N. or M.

Parent. *Who gave you this Name?*

Child. My Godfathers and Godmothers in my Baptism, wherein I was made a *Member* of *Christ*, the *Child* of *God*, and an *Inheritor* of the *Kingdom* of *Heaven*.

Parent. *What did your God-fathers and God-mothers do for you?*

Child. They did promise and vow 3 things in my Name. *First.* That I should renounce the Devil and all his Works, the pomps and vanities of this wicked world, and all the sinful lusts of the Flesh.

Secondly. That I should believe all the *Articles* of the *Christian Faith.*

And *Thirdly.* That I should keep *God's holy will* and *commandments*, and walk in the same all the days of my Life.

Parent. *Dost thou not think that thou art bound to do as they have promised for thee?*

Child. Yes verily: and by God's help so I will. And I heartily thank our Heavenly Father that he hath call'd me to this State of Salvation, through *Jesus Christ* our *Saviour*. And I pray unto God to give me his Grace, that I may continue in the same unto my lives end.

Parent. *Rehearse the Articles of thy belief.*

Child. I *Believe in God the Father Almighty, maker of Heaven and earth: And in Jesus Christ his only Son our Lord, who was conceived by the holy Ghost, born of the Virgin* Mary, *suffered under* Pontius Pilate: *was Crucified, Dead and Buried: He descended into Hell: The Third day he rose again from the dead: He ascended into Heaven, and sitteth at the right hand of God the Father Almighty: From thence he shall come to Judge the quick and the dead: I believe in the Holy Ghost: The Holy Catholick Church: The Communion of Saints: The forgiveness of sins: The Resurrection of the Body: And the Life everlasting.* Amen.

Parent. *What dost thou chiefly learn by the Articles of thy belief?*

Child. First. I learn to believe in God the Father who hath *made* me and all the World. *Secondly*, in God the Son who hath redeemed me and all *Mankind*. *Thirdly*, in

God the Holy Ghoſt, who ſanctifieth me and all the Elect People of God.

Parents. *You told me that your God-fathers and God-mothers did promiſe for you, that you ſhould keep God's Commandments: Tell me how many there be.* Child. *Ten.*

Parent. *Which be they?*

Child. THE ſame which God ſpake in the 20 Chapter of *Exodus*, ſaying, *I am the Lord thy God, who brought thee out of the Land of* Ægypt, *out of the Houſe of Bondage.*

I. *Thou ſhalt have no other Gods but me.*

Lord have mercy upon us, and encline our hearts to keep this Law.

II. *Thou ſhalt not make to thy ſelf any Graven Image, nor the likeneſs of any thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth: Thou ſhalt not bow down to them, nor worſhip them. For I the Lord thy God am a jealous God, and viſit the Sins of the Fathers upon the Children, unto the third and fourth Generation, of them that hate me, and ſhew mercy unto thouſands in them that love me and keep my Commandments.*

Lord have mercy upon us, *&c.*

III. *Thou ſhalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltleſs that taketh his Name in vain.*

Lord have Mercy upon us, *&c.*

IV. *Remember that thou keep holy the Sabbath day; Six days ſhalt thou labour and do all that thou haſt to do: but the Seventh Day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of Work, thou and thy Son, and thy Daughter, thy Man-ſervant and thy Maid-ſervant, thy Cattle and the ſtranger that is within thy Gates: For in ſix days the Lord made Heaven and Earth, the Sea and all that in them is, and reſted the ſeventh day: Wherefore the Lord bleſſed the ſeventh day and Hallowed it.*

Lord have Mercy upon us. *&c.*

V. *Honour thy Father and thy Mother, that thy days may be long in the Land which the Lord thy God giveth thee.* Lord, *&c.*

VI.

VI. *Thou ſhalt do no Murder.* Lord have Mercy upon us, *&c.*

VII. *Thou ſhalt not commit Adultery.*

Lord have Mercy upon us, *&c.*

VIII. *Thou ſhalt not ſteal.* Lord have Mercy upon us, *&c.*

IX. *Thou ſhalt not bear falſe witneſs againſt thy Neighbour.*

Lord have Mercy upon us, *&c.*

X. *Thou ſhalt not covet thy Neighbours Houſe, thou ſhalt not covet thy Neighbours Wife, nor his Servant, nor his maid, nor his Ox, nor his Aſs, nor any thing that is his.*

Lord have Mercy upon us, and write all theſe Laws in our hearts we beſeech thee.

Parent. *What doſt thou chiefly learn by theſe Commandments?*

Child. I learn two things: My Duty towards God, and my Duty towards my Neighbour.

Parent. *What is thy duty towards God?*

Child. My Duty towards God, is to believe in him, to fear him, to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength: To Worſhip him, to give him thanks; to put my whole Truſt in him; to call upon him, to honour his holy Name and his Word, and to ſerve him truly all the days of my Life.

Parent. *What is thy Duty towards thy Neighbour?*

Child. My Duty towards my Neighbour is to love him as my ſelf, & to do to all men as I would they ſhould do unto me. To love, honour, and ſuccour my Father and Mother. To honour and obey the *Queen* and all that are put in Authority under her, To ſubmit my ſelf to all my *Governours, Teachers, Spiritual Paſtors and Maſters.* To order my ſelf lowly and reverently to all my Betters, To hurt no body by word or deed, to be true and juſt in all my dealing, To bear no Malice nor Hatred in my Heart, To keep my Hands from *picking and ſtealing*, and my Tongue from evil *ſpeaking, lying* and *ſlandering*, To keep my body in temperance, ſoberneſs and chaſtity, not to covet nor deſire other Mens goods, but to learn and labour truely to get mine own living, and to do my Duty in that ſtate of Life, unto which it ſhall pleaſe God to call me.

Parent

Parent. *My good Child, know this that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him without his special Grace, which thou must learn at all times to call for by diligent Prayer.*

Let me hear therefore if thou canst say the Lord's Prayer.

OUR Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come, Thy will be done in Earth, as it is in Heaven. Give us this day our daily Bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil, *Amen.*

Parent. *What desirest thou of God in this Prayer.*

Child. I desire my Lord God our Heavenly Father, who is the giver of all goodness, to send his *Grace* unto me and to all People, that we may worship him, serve him, and obey him as we ought to do. And I pray unto *God*, that he will send us all things that be needful both for our soul and bodies: and that he will be merciful unto us, and forgive us our Sins, and that it will please him to save and defend us in all dangers Ghostly and Bodily: and that he will keep us from all Sin and Wickedness, and from our ghostly enemy, and from everlasting death. And this trust he will do of his Mercy and Goodness, through our *Lord Jesus:* And therefore I say, *Amen*; So be it.

Pa. *How many Sacraments hath Christ ordained in his Church?*

Child. Two only, as generally and necessary to Salvation that is to say Baptism and the Supper of the Lord.

Parent. *What meanest thou by this word Sacrament.*

Ch. I mean an outward and visible Sign of an inward and Spiritual *Grace*, given unto us, ordained by Christ himself as a means whereby we may receive the same, and a Pledge to assure us thereof.

Pa. *How many parts are there in a Sacrament?*

Ch. Two, The outward visible sign, and the inward Spiritual Grace.

What is the outward and visible Sign or form of Bapti[sm]

Ch. Water, wherein the Person is Baptized, In the Name of the *Father*, and of the *Son*, and of the *Holy Ghost*.

Pa. *What is the inward and spiritual Grace?*

Ch. A Death unto Sin, and a New Birth unto Righteousness, for being by Nature Born in Sin; and the Children of Wrath, we are hereby made the Children of *Grace*.

Pa. *What is required of Persons to be Baptized?*

Ch. Repentance whereby they forsake Sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Pa. *Why then are Infants Baptized, when by reason of their tender Age they cannot perform them?*

Ch. Because they promised them both by their Sureties; which promise, when they come to Age, themselves are bound to perform.

Pa. *Why was the Sacrament of the Lord's Supper Ordain'd?*

Ch. For the continual Remembrance of the Sacrifice of the Death of Christ, & of the benefits which we receive thereby.

Pa. *What is the outward part or sign of the Lord's Supper?*

Ch. Bread & *Wine*, which the Lord hath commanded to be received.

Pa. *What is the inward Part, or thing signified?*

Ch. The Body and Blood of Christ, which are verily and indeed taken and received, by the faithful in in the Lords Supper.

Pa. *What are the benefits whereof we are partakers thereby?*

Ch. The Strengthening and Refreshing of our Souls by the Body & *Blood* of Christ, as our bodies are by the *Bread* & *Wine*.

Pa. *What is required of them who come to the Lord's Supper?*

Ch. To examine themselves, whether they repent them truely of their former Sins, stedfastly purposing to lead a new Life; have a lively faith in God's Mercy through Christ, with a thankful remembrance of his Death, and be in charity with all Men.

Several other Questions and Answers, out of the Holy Scriptures.

WHO was the best Man? A. *The Man Christ Jesus.*

Q. Who was the meekest Man on Earth? A. *Moses.*

Who was the hard hearted'st Man? A. *Pharaoh.*

Who was the patient'st Man? A. *Job.*

Who was the Man after God's own [illegible]

Q. Who was the Wiſeſt Man? A. *Soloman.*
Q. Who was the ſtrongeſt Man? A. *Sampſon.*
Q. How many Judges governed *Iſrael?*
A. *Seventeen from* Judah to Samuel.
Q. Who was the firſt King of *Iſrael?* A. *Saul.*
Q. Who was the ſecond? A. *David.*
Q. Who was the third? A. *Solomon.*
Q. How many Kings Reigned over *Iſrael?* A. *Twen*
Q. When was the firſt Man created? A. *The Sixth D*
Q. What was his Name? A. *Adam.*
Q. How long did he live? A. *Nine hundred & thirty Ye*
Q. What caſt him out of Paradice? A. *Sin.*
Q. Who was the Oldeſt Man? A. *Methuſal*
Q. How long did he live?
A. *Nine hundred and ſixty nine Years.*
Q. Who was the only Righteous Man? A. *Noah*
Q. How many days was the World periſhing by Wat
A. *One Hundred and fifty.*
Q. What Man wreſtled with God? A. *Jacob*
Q. Who walked with God? A. *Enoch*
Q. Who wrote the Holy Scripture?
A. *Holy Men of* God *inſpired by the* Holy Ghoſt.
Q. Who was the firſt Martyr after Chriſt? A. *Step*
Q. What Death did he dye? A. *He was Stoned*
Q. Where was Chriſt Born? A. *In Bethle*
Q. Who was the Mother of our Lord Jeſus Chriſt?
A. *The Virgin Mary.*
Q. Who was the reputed Father? A. *Joſeph* a Carpen
Q. Who was the faithfulleſt Man that ever lived?
A. *Abraham.*

A Prayer for a Child before he goes to School.

ALmighty God who haſt promiſed, that out of the Mouths of Babes and Sucklings, thou wilt have Wonders expreſſed: behold I am a Child, and cannot ſpeak unto thee, or call upon thee as I ſhould, but open thou my Lips that my Mouth may ſhew forth thy Praiſe; pour

lips the Water of the Well of Life, that I may learn
se things that may lead me unto the knowledge of thy
y Laws. Let me remember thee my Creator, in the
s of my youth, while the evil days come not. Teach
O Lord, how to lead my Life according to the Rule of
dliness; make me obedient to my Parents, dutiful to my
achers, proud towards no Man, but rightly affectioned
wards all people, add unto me length of days, supply
with Vertues, guide my Feet in thy way, direct my
nd, sanctifie my Studies, govern all my Actions, pre-
ve my Body in Health, my Soul from uncleaness; take
m me all Dulness and Incapacity, that may hinder my
wth in knowledge, and bring me to Life everlasting,
ough Jesus Christ, my only Lord and Saviour. *Amen.*

Prayers for a Family Morning or Evening.

Cause thy Face to shine upon us, and lift
up the Light of thy Countenance; and
the Words of our Mouth, and the Medi-
ion of our Hearts, be now and always acceptable in
sight.

If in the Morning, use this Preface.

et our Prayer be set before Thee as In-
cense, and the lifting up of our hands
the Evening Sacrifice.

If in the Evening, use this Preface.

Almighty and most merciful Father; we have erred and strayed from thy ways like lost Sheep. We have follow-ed too much the devices and desires of our own hearts. We have offended against thy Holy Laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the Glory of thy holy Name. Amen.

Oh

O H Almighty God, the King of Kings and Lord of Lords, glorious in holiness, fearful in praises, doing wonders. Thy Name is excellent in all the earth, and thou hast set thy Glory above the Heavens. Thou art a great God, and a great King above all gods: Before Thee are Honour and Majesty, and in thy Sanctuary are Strength and Beauty. Thou lookest down from Heaven and beholdest all the Sons of Men. Thou knowest our down-sitting, and our up-rising, and understandest our thoughts afar off. Thou art of purer eyes than to behold evil, and canst not look on iniquity with approbation. Our sins we have not been sufficiently humbled for: our repentance seldom or never hath born proportion to the multitude or greatness of our miscarriages; but we have too too often temped, grieved and quenched the holy Spirit of God, whereby we should be sealed unto the day of Redemption. Who can tell how oft he offendeth? Our iniquities are increas'd over us, they are more than the hairs of our head. If one sin in Adam were enough to condemn the whole world, what then may a world of sins do in every one of us? If one sin against another, the Judge shall judge him; but if a man sin against God, who shall intreat for him? If thou shouldst be extream to mark what is done amiss, Oh Lord who may abide it? But there is mercy and forgiveness with Thee, that thou mayest be feared. Thou knowest our frame, and considerest that we are but dust: Oh think upon thy servant as concerning thy word wherein thou hast caused us to trust: heal our backslidings, and love us freely. Tho' the wages of sin is death, yet this is our comfort, that the Gift of God is eternal Life thro' Jesus Christ our Lord. Grant therefore, O Lord, that we may be justifyed freely by thy Grace, through the redemption that is by Jesus Christ. According to the multitude of thy tender mercies, blot out our transgressions: wash us throughly from our iniquites and cleanse us from our sins. So sanctifying us that sin may not reign in our mortal bodies, that we may not walk according to the course of the world, fulfilling the desires of the flesh. Give unto us a new heart and put a new Spirit into us. Grant us according to the riches of thy Glory, that we may be strengthened with might by thy Spirit in the inward man. Lead us into the paths of Righte-

MUSEUM

usneſs, that in ſimplicity and godly ſincerity we may have our Converſations in this world; that denying all ungodlineſs and worldly luſts, we may live ſoberly, righteouſly and godly in this preſent life; holding faith and a good conſcience, patiently continuing in well-doing, without wearineſs, knowing that in due time we ſhall reap, if we faint not. Our Father, &c.

Prayers for the Sick.

REmember not, *Lord*, our iniquities, nor the iniquities of our Fore-fathers. Spare us, good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

O Lord look down from heaven, behold, viſit & relieve this thy ſervant. Look upon *him* with the eyes of thy mercy, give *him* comfort and ſure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and ſafety, through Jeſus Chriſt our Lord. Amen. *Our Father*, &c.

Graces to be ſaid before and after Meat.

Grace before Meat.

THE Eyes of all look up and truſt in thee, O Lord: thou giveſt 'em Meat in due ſeaſon: thou openeſt thy hand, and filleſt with thy bleſſing every living thing. Good Lord bleſs us, and all the gifts which we receive of thy *bountious liberality*, thro' Jeſus Chriſt our Lord. *Amen.*

Grace after Meat.

THE King of Eternal Glory, make us Partakers of his heavenly Table. *Amen.*

Grace before Meat.

WHether we eat or *drink*, ſaith S. *Paul*, or whatever ye do elſe, *let all be done* to the Glory of God. *Amen.*

Grace after Meat.

THE God of all Glory and Power, who hath created, redeem'd, and plentifully fed us, be bleſſed and praiſed both now and evermore. *Amen.*

A Choice Collection of Gods Judgments.

A Soldier in *Salisbury*, in the midſt of his drinking and houſing in a Tavern, drank a health to the devil, ſaying, *That if the devil would not come & pledge him he would not believe that there was either God or devil*; whereupon his Com-

Companions, being ſtricken with horror) haſted out of the room: & preſently after hearing an hideous noiſe, & ſmelling a ſtinking ſavour, the Vintner went up into the chamber, & coming in, he miſt his Gueſt, & found the Window broken, the Iron bar in it bowed, and all bloody; but the man was never heard of more.

II. A woman giving her ſelf to the Devil both Body and Soul, did uſe moſt horrible *curſing* & oaths, both to Herſelf & others uſually at all times, & in a more effectual manner at a certain wedding: & the People exhorting *her* to leave off her ſinful courſe of Life; yet ſhe not regarding their advice, continued in her wicked progreſs till all the people were ſet at dinner, & very merry, & then the devil came in perſon and tranſported her into the air before them all, *with moſt horrible outcries and roaring*, & in that manner carried her round about the town, ſo that the Inhabitants were terribly afraid; and then he tore her in 4 pieces, leaving in ſeveral Highways a quarter, & then returning to the Marriage, threw her Bowels on the Table before the Mayor of the Town, with theſe words, *Behold theſe diſhes of meat belong to thee, whom the like deſtruction awaiteth, if thou doſt not amend thy life.*

III. A wicked and unnatural wretch provided a Hog-trough for his poor aged Father, becauſe he did not eat his meat cleanly enough; which his Son, a young Lad, obſerving, asked his father *what uſe it was for?* he anſwer'd, *It was made for his unmannerly Grandfather to eat in*: then ſaid the child, *Muſt I provide you ſuch an one, Sir, when you are old?* at which words he was greatly ſurprized, & immediately made away with the Hog-trough.

IV. A vicious young Man, who to find fuel for his Luxury, knocked out the brains of his Father & Mother with a Hammer, that he might have their Money & Eſtate. After which he went to a Shoemaker, & bought him a new pair of Shoes, leaving his old ones behind him; which, by the providence of God, was his accuſers; for after a little time the murdered bodies was found by the Magiſtrates, & enquiry was made for the Murderer, none ſuſpecting of him, *he ſeeming to grieve & lament extreamly for the loſs of them*: but the ſhoe-maker ſuddenly after hearing of the Murder, and having eſpy'd blood on the ſhoes, had a great ſuſpicion of the Son, and thereupon carried him before a Magiſtrate, where, after examination, he confeſſed the Fact, & was ſoon after executed.

Whoever makes his fathers heart to bleed,
Shall have a Child that will revenge the deed.

How poor a thing is Man, how vain,
How trifling great, how trifling little.

If you know Chriſt,
you need know little more.
If not, all's loſt
that you have Learnt before.

FINIS.